

# THE DIVINE SCIENCE WEEKLY

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## What Separates Us and What Unites Us?

BY NONA L. BROOKS

**W**E are moving toward the realization of a great ideal. The ideal Jesus spoke of as the Kingdom of God. It is you and I by our human perceptions who have postponed the realization of the Kingdom. Jesus spoke of it as at hand—now as the time of fulfillment. Not satisfied to leave it there, knowing that many might miss the power and beauty of the conception, he became still more positive in his declaration, placing the Kingdom of God within us. That Something within—the inner place of the riches of realization.

We are bidden to seek this Kingdom first, by the inner process of true thinking, and all of "these things shall be added."

The inner realm has its laws. A law to be understood, must be co-operated with and demonstrated. Practice and realization go hand in hand. The Law is a blessing; if we co-operate with it the outcome is certain. Seek supremely the Kingdom of God, and you will find the Law operative. "All of these things" mean daily supply, health—in fact all things needful. He who lays hold of the supreme inner principle will find his activity coming forth in every line needed.

What did Jesus mean by the Kingdom of God? He meant the realization of the Eternal Presence of God as the power that is ours. What are the ways that lead to realization? Righteousness—being right in thinking and doing, moment by moment. Right attitude toward God and man—Love, Outstreaming Good-Will! Consciousness of Wholeness—thinking of the world as One in thought. Togetherness!

Jesus saved through his love. He shared himself with the world. Are we in earnest when we talk of sharing ourselves with the world?

Many people say that it is easier to love the world that we do not touch, than it is, some of the few whom we do. But if we are really radiating goodwill because the Love Principle is our basis, there will be no exceptions. Love is not a matter of a reaction upon our parts in response to what others do to us; it is the radiant quality that characterizes our attitude toward life and all our fellow men.

The Kingdom of God as Jesus demonstrated it, is the Consciousness of Wholeness. It included every phase of individual life—supply, health, comradeship, efficiency. It is a part of Truth to realize supply. It is one of the things that shall be added.

Health is an intrinsic part of the Kingdom; it refers not only to the body, but includes rightness

in every relation, justice, integrity, for health means wholeness in every way. And when we are truly whole, we love. Love always looks on the right side and tries to see, to understand, to include you and me, within itself—to know that the motive is right, even if the appearance seems wrong. Love unites us!

Individually and nationally we are aware of separation. What separates us? There is an Infinite Background for life, and all those who have touched It, stand out as prophets and leaders. But few know this Background. We are ignorant of fundamental Unity. This brings self-centered thought, self-seeking, dishonesty, hatred. As long as we view ourselves as entities in ourselves, we shall stand apart from our fellow men in the intrinsic issues of life. He who sees only himself, is consumed with self-seeking. He has no other purpose in life. What is the law of self-preservation? Does it justify our concentrating on self-interests? No! It is the God-Voice speaking in Divine Consciousness, that says we have the right to persist—to continue in the upward seeking. Let us not pervert the great meaning of this law by trying to preserve ourselves, instead of our great purposes. The only thing that truly preserves us is a realization of the Consciousness of the Whole. Life is seeing the Whole; death is seeing in part.

People are thinking in terms of the Whole today, as never before. Men are learning that they cannot consider every event from a personal point of view. The men of power have come up over the viewpoint that is fragmentary, that sees only a part, and that part, is self.

We are told that "Elijah viewed things temporal from an eternal point of view." And signs followed his thinking. Let us also view things that seem to be partial, from a universal point of view. No darkness can dim the light of the universal.

The natural scientists are outstanding figures as truth seekers and demonstrators. I have the greatest reverence for them. They are working to do away with ignorance and to bring the knowledge of unity. The natural scientist says, "I must know Truth. I must have Truth, and nothing else." He works with integrity of purpose and accomplishes great things for the world. When a new perception of Truth is established through some great discovery, all the other scientists rejoice and the discoverer shares his findings with them. They co-operate, choosing the best of every revelation, and pass it on

to the world. Another great thing about the natural scientists is that when something bigger than they have had before is proclaimed to them, they are ready for it. These thinkers incorporate its vital points and build on them. Or even if their principle is proved wrong, by one who has that which is right, they rejoice and take up the new lines. In brief, the natural scientist rejoices in Truth. He is not antagonistic because another finds it; but when the new theory has been tested and proved practical, he accepts, often cautiously of course, but with the integrity of purpose which says, "If this is better than what you have found—rejoice."

During the last twenty-five years great strides have been made. And we are seeing that natural science and true religion will be one. The Kingdom of God is Togetherness. Natural science sees the Infinite Background of life. We know It as the sure foundation of our lives. In It all men are One!

We are separated by our self-seeking; we are united by our seeking of the good of the Whole. He who loses his petty conceptions of life; he who ceases to think of his own desires as the goal of his life's activity, finds his blessedness here and now in the Kingdom of God.

#### EACH DAY

Each day I school myself to feel  
That what I have and where I chance to be  
Is, for my present growth and future weal,  
The best for me.

Each day I seek for higher, better paths  
Than feet of mine have ever trod—  
Paths nearer to my brother man,  
And closer God.

Each day I try to touch some burdened life  
And by that touch to make it strong,  
To add a little to the world's great good  
And weaken wrong.

Each day—which means each moment mine—  
I turn to heavy tasks, or tasks made light,  
And glory in the power that comes to him  
Who works with might.

—G. W. HENDRICKS, from *The Front Rank*.

#### GOD'S GOODNESS

BY NONA L. BROOKS

God's goodness is revealed—

In the silence of the night,

In the glory of the light,

In the simpleness of might;

In the daily duty done,

In the vision sought and won.

Oh, there's glory and there's goodness everywhere,

In the storm and in the calm, in the air,

In the common lot of man, which we share;

In the inner and without,

Everywhere, around, about,

For it cannot be concealed,

For it always is revealed

To the seeing eye and listening ear—

God's goodness is both far and near!

God's goodness is forever here!

God's goodness is forever here!

## "Enter Thou Into the Joy of Thy Lord"

BY EMMA D. CHESTER

"The children of God have sold their birthright of health and peace as heirs of God, and their mess of pottage is pills, plasters, tonics and operations! In these they have sought the power of God and thus have missed the mark of their high calling, which is to know that Presence and Power as their very own fullness and health by inheritance." For Life, Spirit, the Real is conferred direct from God. No scientist, no alchemist, no philosopher has been able to discover the secret of Life, though each sought diligently and experimented tirelessly. That secret God has kept for His own gift, and thus the Real of us inherits direct from God. No priest; no physician, no propitiation, no intermediary; God's direct gift. Unbelievable, marvelous, mysterious, because invisible and of soul surpassing greatness.

Happy for us if we have co-operated and made perfect unity with this gift of Life, like the servant who received the five talents and doubled them while his master was away, and thus, like him, shall receive the thrilling verdict: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

He does not say he will make him ruler over people, or countries or cities, but over many things; probably over his health, his supply, his temper, his passions, his environment, over his enemies, in the sense of overcoming, and over the many things that I should be unable to enumerate. And then He opens wide the door of heaven and says: "Enter thou into the joy of thy Lord."

It has been abundantly demonstrated in the last years by those of high spiritual seeking, that the material becomes less and less enticing as you gain the spiritual attitude; the strong desire for houses and lands, for high class automobiles and for piled up money recedes, and you become aware that there is more satisfactory happiness in giving the cup of cold water, the kind word that allays anxiety, in forgetting the loan that it seems impossible for your debtor to pay, in ignoring the nagging and faultfinding of your associates, in harmonizing the little ironies of life that used to be such an annoyance, in converting yourself into a sort of sight-draft-for-good-will, among your associates, and especially in speaking the little word that will start your friend on the quest for spirituality.

And while busy with these little ministries, and quite forgetting yourself in your desire to serve, you become suddenly aware that the door has opened without your noticing and you have entered into "the joy of your Lord." And as long as you retain this loving attitude, you abide in the heavenly Consciousness; and ill-health, ill-nature, and inharmony generally find no pleasure in you because you neutralize their efforts, yet all you have done is to "enter into the joy of your Lord."

Jesus Christ could have developed the telegraph, the telephone, the wireless, the airship, the radium, because he had the Consciousness that could develop anything, but he didn't consider those things the realities; he was interested only in things that are eternal. Only paramount issues engaged his attention. He had entered into the joy of His Lord.

## MIND AND MONEY

The Rev. Leon Greenbaum, D.S.B. of the *Open Vision School of Truth*, Los Angeles, Calif., has recently published a very interesting and practical book entitled, *Mind and Money*.

Mr. Greenbaum has made a very thorough study of the subject and quotes from many sources in illustration and corroboration of his views.

The Open Vision School of Truth (1721 South Union Avenue, Los Angeles, Calif., where the book may be bought) says of it:

"Those who are interested in the study of this subject will find 'Mind and Money' a work of especial value and importance, because its conclusions are based not alone upon the teachings of the Scriptures, but also upon the developments of modern science; quotations of both sides are exhibited and shown to be in harmony; and the authorities are cited by chapter, verse or page (as may be) for the instruction and convenience of students. In many important particulars, 'Mind and Money' is the first work ever published, aspiring to the dignity of a text-book on spiritual economics, and to the extent of its favorable reception by friends and the public, it may exercise an incalculable influence of a constructive kind, upon present and future economic developments; not alone of the individuals who read and study it, but of the world in general."

Following are excerpts:

Purpose of This Book—

1. To counteract the over-emphasis which the world has placed upon money.
2. To destroy the preponderating influence which ignorance has given it, and which makes men its slaves.
3. To exalt the Mind as master of money.
4. To teach that understanding of Mind which imparts mastery over money and all else.
5. To establish the true standards of prosperity and success, instead of the false standards that have been erected through the exaltation of money above the qualities of Mind and character.

Money is merely an emblem or symbol of good faith, and this is proved by the fact that in times when money has disappeared from circulation, good faith has nevertheless survived and persisted among men, who have used commodities as a substitute for money. There are many people who thoughtlessly imagine that money is the most important consideration in the world, whereas good faith is infinitely more important than money.

The Bible says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." The sorrow does not come from the mere possession of riches, but from inferior and deteriorating qualities of mind exercised in the pursuit of wealth; and the effects which those qualities have on health, home, business, and social relations.

In the school of experience in which Abraham Lincoln received his earlier training and develop-

ment, every man in the world, regardless of color, race, or creed, was the child of God, and a brother in the Spirit; and this principle was so strongly fixed in the soul of Abraham Lincoln, that it was a part of his religion, and the spiritual rod and staff that comforted him during the most trying days of the civil war.

The chief thing that made for Lincoln's monumental and immortal achievement was that he recognized a divine principle in the life and affairs of men; and every act of his career shows that he never lost sight of this principle.

The principle that Jesus laid down for overcoming that poverty which consisted in "destitution of property" was, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." In other words, "Seek first right ideas, right principles, right desires," and the right things will be added to you according to the divine law of supply.

When we (individually and collectively) make the spiritual economics of Christ our foundation, seeking first right idea, right principles and right desires, the things that will come to us will be not alone money and property, but that prosperity in every direction which includes health, harmony in home, business and social relations, and the atmosphere of integrity, joy and peace. For it must be kept in mind that the word "economics" means not alone "The science that treats of the production and distribution of wealth," but also "the means and methods of living well."

Assuming that the question was asked, as to what constitutes "The Law of Completeness" which includes success and prosperity in every department of life and its ramified interests, the author would answer without a moment's hesitation in the word, namely—"Integrity"—and all that this word implies in its infinite meaning and application.

The larger and all-inclusive meaning of the word which is necessary for the grand purpose we have in view, is the state of being entire in spirit, soul, and body; in health, prosperity, and happiness; and the atmosphere of a peace so exalted that it is unknown except to those who bear witness to the divine Principle of Integrity on earth.

Man is the divine dynamo of wealth.

No man can use this power, this divine dynamo of wealth, riches, health and prosperity which exists within the well-springs of his own being, until he first becomes conscious of the I AM—or Christ-Nature.

The Law-Abiding Man, conscious of his at-onement with the Source of wealth, says, "I am rich."

# Healing Department

*"THAT WHICH IS BORN OF SPIRIT IS SPIRIT."*

We have started on our journey; our goal is Realization of Perfection. God is thinking his idea of *me* into perfect expression all the time. My thinking does not change *me* but it does change my vision of myself.

When we wish to think true thoughts we must stand fast to Principle and not be moved by other people's suggestions. Often when we have walked a long distance some one hearing it says, "My, you must be tired." We can either accept that thought as they present it and feel fatigue, or we can refuse to accept the suggestion and know that God is never tired and is All strength always. The fear thought is often suggested, "Aren't you afraid to walk that distance after night?" Here is another place to turn to right thinking.

In God, the Infinite Mind, every idea has its origin. It is the work of thought to bring into visibility the idea inherent in the Perfect Mind. Our thought, being the eye of the soul, must always see the things that are lovely, honest, just, true and of good report. "God is in the midst of thee thou shalt not see evil any more.

God's will is executed through man's will. We must will to be all God intends us to be before we realize perfect harmony. When we think with God our work is easy. We are the channels through which God expresses.

Thought is our workshop. By true thinking we change our attitude toward our experiences and conditions. Training our thoughts to know that each experience is an opportunity to prove the Law, demonstrates the Truth to us. As we live to our highest vision we are opening the way to greater service to man and to God.

(Read pages 70-79 in *Truth and Health*.)

## MEDITATION

I resist nothing in my experience today. I trust the Law of Love.

There is but One Mind—God-Mind active everywhere. I am included in this Mind. I trust this Mind to lead me into all Truth. I co-operate with this One Mind by thinking only true thoughts. "Who so putteth his trust in the Lord shall be safe."

"The eternal God is thy refuge and underneath are the everlasting arms."

## TESTIMONIAL

### CONCERNING A WOMAN EIGHTY YEARS OLD WHO HAD A BROKEN HIP

I want to thank you very much for the help you gave to my mother and myself. Her friends all seem so surprised that she got along so well and most of them warned her not to try to walk too soon. But you said that the Spirit would tell her when to walk, and it surely did. She has walked several blocks to visit friends. I was also enabled to do all the work, and I do not think I ever did so much in the same length of time in my life.

MRS. E. S.

### MEETING AN EPIDEMIC

During the recent epidemic of smallpox I found our principle most efficacious in meeting the many demands. This law, or principle, when understood and applied, brings freedom and satisfaction.

Homes were made harmonious and happy through silent work and the spoken word. There is no time or place in God for difference of opinions or antagonism.

Truth meets every need.

—L. W.

Each issue of the Weekly will have on this page explicit directions for treating and healing and from time to time testimonials will be given. There will also be carried a thought for the week to be used together by the practitioners of this department and those applying for help.

All correspondence will receive a personal reply. Be explicit in stating your case and know that all communications will be held in strictest confidence.

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MIRIAM MITCHELL }

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IN GOD WE TRUST

## Notes from *The Young Mothers' Club*

There is nothing in the world that we can handle from the basis of perfection as we can our children. I cannot lay stress enough on the hope for the children of the 20th century. In the knowledge that your children are born and made perfect is your strength. You are not making them anything; for they are. The consciousness of their perfection is the joy of mothers in Divine Science.

In hearing two children discussing the sky, I thought of this incident. The first child said, "The sky ain't nothing, there ain't no sky," and the second, "Then if there ain't no sky," what is *that* there that ain't?" (pointing to the sky.) Children of today do not ask questions as the child of the past, so you must answer their questions in a wise and discriminating way, discriminate between the right and the wrong.

If some other child tells your child something you wish he had not heard, never say to your child, "That child was bad or wrong." Make children decide for themselves always. Repeat over and over the thing that you want to impress on your child. I have privilege of seeing what an enviable position young mothers in Divine Science have.

Be careful with your child in regard to selfishness; don't let him give up all to a playmate, but teach him to divide.

There is no child born that wants to be good all the time. It breeds unhappiness; use the word happy instead of good. No child is happy if it is made to be good, for, to a child, being good is giving up what to him is happiness. See the beauty in your child and it will create beauty in other children. Patience must be unlimited. Children are intuitive; they know instantly your feeling, whether happy or otherwise.

The wonders in this world make it a new heaven and a new earth. Bring this child into the new earth. Jesus was a child of this world. Teach your children to live this life. If you love your child you cannot make it weak. Teach him the right way from the beginning; your attitude has great power.

The imagination is the most powerful faculty; it is not just fancy. Dwell on the true in a story and let the child see the fanciful. There is a great difference in a Parent and a Mother. A Mother never stops with duty; there is not a duty to her—just Love. Real imagination goes to the heart. The world is reaching out for the thing it believes is its own. Work from principle, not rationalization.

## SUCCESS STATEMENTS

Alice R. Ritchie

Giving and receiving is Divine circulation.  
I have no fear. I can give freely and lovingly.

I have no pride. I can receive joyously.  
My eyes are opened, and I see what an abundance God has to give through me.

I give, not from personality, but from the Spirit of Love.

I receive, not from personality, but from the Spirit of Joy.

## LIFE

When we look out on nature we see life; when the leaves move we know there is God-Life expressing in the visible.

The river of the Water of Life comes from the Source, or Invisible Substance. "And on each side of the river was the tree of life; the leaves were for the healing of the nations." "And he showed me a pure river of Water of Life, clear as crystal, proceeding out of the throne of God. On either side was the tree of Life, which has twelve manner of fruits." Rev. 22:1, 2. The garden of the Lord is man's body and mind; as it unfolds, we are to tend and water it. The fruit of the spirit is Wisdom, Love, Power, Joy and Light (illumination).

MARY SIMPSON, Oakland, California.

## TRUTH

Ever since Jesus stood speechless before Pilate's question, "What is Truth?" the weary world has hungered and sought for the meaning of Truth.

Jesus said, "You shall know the truth, and the truth shall make you free." All through the ages, like an endless chain, Truth has sought to reveal itself. It spoke through the prophets, down the ages to the Wise Men in search of the star that heralded the coming of the great Demonstrator of Truth, Jesus Christ. After three years of healing and teaching he said, "I am the way, the truth and the life," (the way to truth and life). "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

God has sent us the Truth and it was demonstrated in the life of Jesus Christ.

MRS. J. H. ANDERSON, Oakland, Cal.

## JUSTICE

Job 8:3—Doth God pervert judgment, or doth the Almighty pervert justice?

Job 23:6—Will he plead against me with his great power? No; but he would put strength into me, for he is the rock.

All is of God that is, and is to be,  
And God is good. Let it suffice us still,  
Resting in child-like trust upon his Will  
Who moves to his great ends, unthwarted by the ill.  
—J. G. WHITTIER.

## A CORRECTION

"A letter from the Orient" in last week's issue should have been signed, Harriet M. Bullen.

# A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

JACOB

Read Gen. XXV: 24—XXXV

Lesson XI

*"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No book of any kind ever written has so affected the whole life of a people."*

*—Theodore Roosevelt.*

"With wider view comes loftier goal.  
With broader light, more good we see.  
With freedom, more of self-control,  
With knowledge, deeper reverence be."

Jacob is the third of the patriarchs that lived in that far distant period eighteen hundred years before Jesus. His direct ancestors were a tribe of nomads who lived much in the open; they dwelt in tents and moved frequently from place to place in search of pasture for their flocks and herds.

Jacob's father and mother were Isaac and Rebekah, who were in advance perhaps in point of spiritual development, of those times. We should not lose sight of the fact that those times represent only a slight development in advance of the days when the dawn of light began illumining the inner consciousness of these wanderers. Compared with the teachings of Jesus the spiritual conceptions of Jacob's people were limited and narrow. And yet through their eagerness and faith they did good and noble works.

Esau, Jacob's twin brother, and the elder, is described as "a cunning hunter, a man of the field," and Jacob, "as a plain man, dwelling in tents." Again we are told, "Isaac loved Esau; but Rebekah loved Jacob."

While Esau gives little attention to the serious matters of life, Jacob is of an industrious, ambitious turn and crafty, even deceptive when deception is necessary to gain the object of his desires. He is envious of his brother's inheritance and seeks a way to obtain it, awaiting a time when Esau returns hungry, and weary from a day's hunting. Jacob withholds a savory meal from him until he secures the promise of his brother's inheritance, his birthright.

Esau takes a wife from among the Canaanites, "which was a grief of mind to Isaac and Rebekah" for she belonged to an idolatrous neighboring tribe. Perhaps Esau's close connection with this Hittite tribe causes his mother to feel that he is not a befitting one upon whom to rest the responsibility of the new race. However, Jacob, not satisfied with the birthright, is eager to obtain his father's blessing also.

This blessing places its possessor at the head of the family and was thought to exert an important influence upon his descendants. Accordingly he connives with his mother and through deception and by taking advantage of the infirmities of his aged father, he succeeds in obtaining the coveted possession. One cannot help sympathizing with Esau when he returns to his father to receive the promised blessings, and finds that it has been given to Jacob who has so basely deceived his father and has

proved disloyal and untrue to him.—Gen. 27:36 and 41.

Jacob is obliged to flee for safety from his brother's vengeance. Taking his mother's advice, he goes to the home of his people in Haran. He receives a second blessing from his father before the leave-taking and is charged to take a wife from the daughters of Laban.—Gen. 27:45-48, 28:1-5. In the evening of the first day he lies down in the open to sleep, placing a stone for his pillow. A vision comes to him in his dreams, of a ladder which reaches to heaven, and with the messengers of God ascending and descending upon it. When he awakens, he says, "Surely the Lord is in this place and I knew it not."

He sets up the stone upon which he had slept, for a pillar, pours oil upon it, and called the place, Bethel. He then makes a bargain with God—that under certain conditions, Gen:21, 22, "The Lord shall be my God" and "I will surely give the tenth unto Thee." From this, probably originated tithing. How very human is the behavior of Jacob. How many other souls since then have tried to reconcile their short-comings through a controversy with what they recognized as a higher power than their outer selves. It is easier to proceed when that still small voice, that insistent urge for integrity, is quieted.

Jacob continues his journey the next day. The first person whom he meets upon his arrival in the land of his mother's people, is Rachel, Laban's daughter. She is tending her father's flock. Laban, then greets him, as a true kinsman. Ere long an arrangement is made whereby Jacob is to work for Laban, seven years, that Rachel, Laban's younger daughter may become his wife. Laban deceives Jacob, and the elder daughter, Leah, is given to him. Laban explains to Jacob that according to the custom of that land, the youngest daughter cannot be given in marriage before the first-born. Accordingly, he bargains to wait another seven years for the woman of his choice. Still piqued by the injustice he makes another arrangement with Laban whereby through craftiness and deceit he soon becomes the owner of most of the flocks and herds. He, then, leaves without warning taking all of these possessions with him. However, before leaving, Jacob has a dream and a conciliatory talk with the Angel of the Lord, who seems to agree with this procedure of Jacob's. This is the second time that Jacob is obliged to flee from justice because of his unfair business methods.

He is three days' journey on his way before his disappearance is discovered by Laban, who, overtaking him, upbraids him for his unseemly behavior,

but allows him to proceed on his journey to his own home country. After twenty years of absence Jacob is about to face his brother. A fear seizes him, as he begins to realize the enormity of the offense committed so long ago. He prays, "O God of my father Abraham and my father Isaac, deliver me, I pray thee, from the hand of my brother." Gen. 32:9, 12. Still thinking chiefly on the material side of the question, he hopes to appease his brother's displeasure by gifts from his goodly store. Under the care of servants he sends at stated intervals several groups of animals selected from his flocks and herds with the selfsame message. "They be thy servant, Jacob's; it is a present sent my Lord, Esau: and behold, also, he is behind us." Then sending his wives and children across the stream, Jabbok, he remains alone.

In the darkness of the night and the deep silence of that aloneness, occurs one of the greatest struggles ever recorded, between the real self and the sense or material self of man. Jacob becomes overwhelmingly conscious of his weaknesses and realizes that he has not lived a life befitting a man who knows God. When he faces the accusations of his own soul he finds himself deficient. This lack Jacob strives to satisfy. He insists upon making peace with his God. "My God," he calls him for the first time and asks for his blessing. Thus he passes the night at times almost overcome, then again with all the strength of his spiritual self insisting upon recognition and peace. The contest is so strenuous that the contestant is described in the Bible as a man. Jacob's strength of character and his persistent effort to win in this struggle between his baser self and the real Self finally ends and peace comes to him. He hears a voice which he recognizes as the voice of God speaking, "Thy name shall be called no more Jacob, but Israel. He calls this place, Peniel.

How very like the average man of today even, who, having some spiritual discernment, uses this attainment only at times of dire necessity or upon special occasion, then lays it aside like a Sunday garment, and works for material gain by any method that seems most effective. The time always arrives, however, when these amassed material gains pall before a man, and he realizes that he lacks that something of priceless value, the joy of the unfolding realization of the true self and the relation of that self to its Creator, the lack of unity that brings peace and harmony to the soul.

The Bible story further relates that Jacob is weakened in the thigh and that he is ever afterwards lame. However that may be, there is no doubt that he who passes through a similar experience and finally glimpses the Truth, recognizing the Source and purpose of life and the real reason for which he lives, will ever afterward be changed. He who once acknowledges the Truth, cannot return to a life of materiality and sense conditions. That which has been awakened within the soul refuses to be ignored ever again, and must be reckoned with all along the way.

There is no real peace aside from that acquired through the realization of at-one-ment of the Christ within, with the Universal God.

Jacob's changed outlook and attitude could not help calling forth the best in others, and therefore make the meeting with Esau one of reconciliation

and forgiveness rather than hatred such as he had expected. He is no longer the intriguing, artful Jacob, the supplanter, for he has made his peace with his God and with Esau. He has been received and forgiven. As Israel he represents an epoch in the life of the Hebrew race which traces its origin back to him, and from him receives its name.

Jacob portrays not only a character in the old Hebraic story, but is a type of man recognized all down through the ages. His troubles and trials are the natural outcome of his self-seeking mercenary methods of dealing with God and with man. The final conflict is his Judgment Day—when the real and the outer meet, and out of the struggle a realization of the I Am is born. Jacob had won in his contest for material things, but he had recognized his failure in attainment of the real things of life. With the same indomitable will with which he struggles and comes up over the lower tendencies of his nature, he rises from this conflict, and takes his place among the chosen sons of God.

"He who himself and God would know  
Into the silence let him go,  
And, lifting fall after fall,  
Reach to the inmost depth of all.  
How small in that uplifted hour,  
Temptation's lure and passion's power.

"How weak the foe that made him fall;  
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